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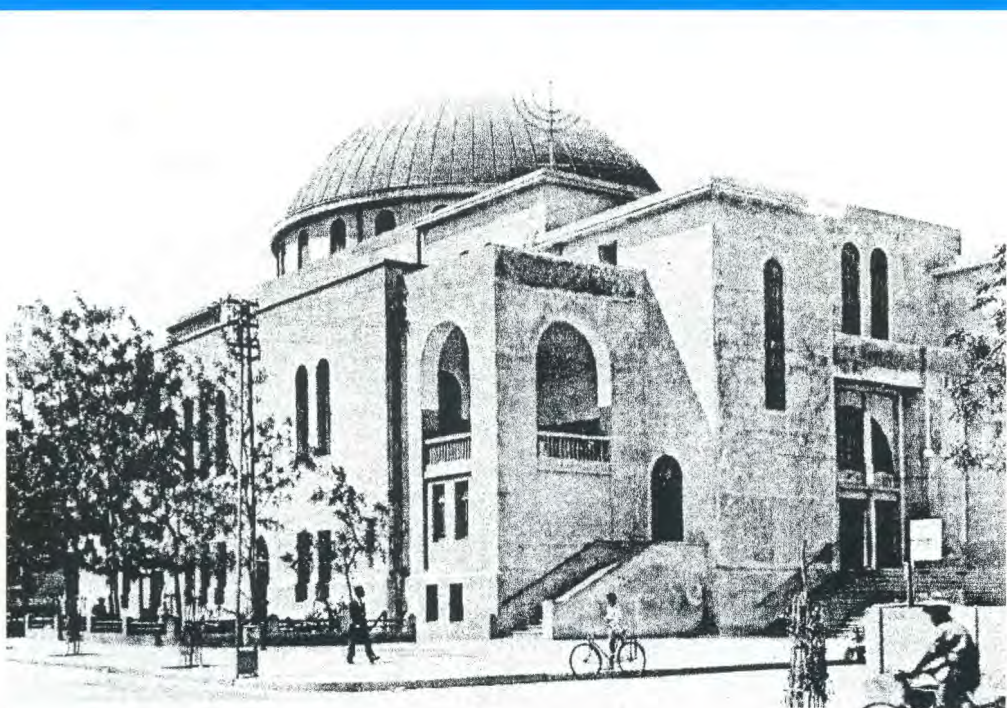
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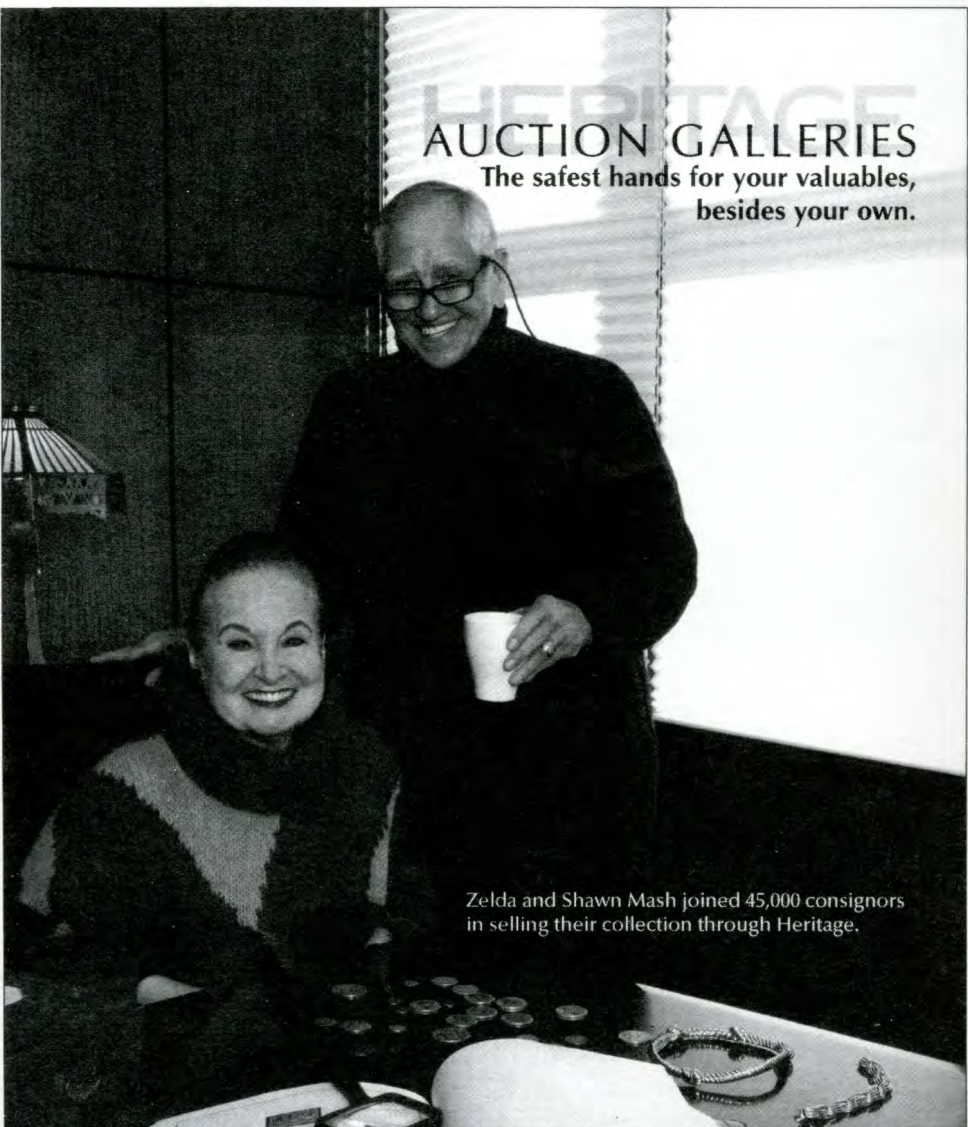
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EDWARD SCHUMAN, Editor

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President's Message

By Mel Wacks

I ask you to please consider giving just one gift membership this year. Whatever other gift costing just \$18 can bring hours of pleasure six times a year, when the recipient receives The Shekel magazine? And every time he or she receives the magazine they will think of you. You know how much you enjoy reading the articles about thousands of years of the history of the Holy Land ... about Jewish personalities and events throughout the world ... and of course about our wonderful hobby of numismatics. Please share this with others, whether they are collectors or not, and help strengthen our organization. Can I count on you to give one gift membership this year? Two or three would be even better! Thanks.

I am sorry to report the passing of some of our long-time members. Julie Turoff was one of the founders of AINA, serving many years on the board and as Secretary. He was a fixture at all of our New York conventions, and was a serious collector of many topical subjects like the Statue of Liberty. Larry Gentile was a leader of the Young Numismatists program conducted by the American Numismatic Association, and AINA was happy to be a supporter for many years. Irwin Stoff and Lester Dubin were not known nationally, but they were vital active members of the Israel Coin Clubs in Southern California, as well as personal friends.

I invite you to attend our annual meeting, held in conjunction with the Israel Coins and Medals Corporation, at the Los Angeles Convention Center on Thursday, Aug. 6th at 1:00. Come and meet AINA officers and board members, as well as the new owner of the ICAMC, Arthur Boxer and long-time assistant director Yossef Attali. Our guest speaker will be renowned sculptor/medalist Eugene Daub who will give a PowerPoint presentation about the medals he has designed honoring Moe Berg, Milton Berle and Barney Ross for the Jewish-American Hall of Fame. And, of course, refreshments will be served.

This is your organization, and your comments and suggestions are always welcome. You can write to me at AINA, P.O. Box 20255, Fountain Hills, AZ 85269, call me at (818) 225-1348, or email me at ainapresident@lycos.com.

Happy collecting,



Mel

The Editor's Page

By Edward Schuman

Many times I have been asked by our readers where I obtain the information to compose the articles that appear in the SHEKEL. This is a good time to tell you. A long gone New York numismatic dealer, whose name was Aaron Feldman, had in his advertisements the saying "Buy the Book Before the Coin". Of course he specialized in numismatic books of every nature. Information found in books can be priceless when purchasing numismatic items. Several treasured books in my library were purchased from him.

But there are many other out of print books I have, and continually purchase, that provide me with countless hours of pleasure while reading them. These are books written in the 1880's or thereabout by individuals who visited Eretz Israel at that time and were able to put into print what they experienced and saw. These books described the primitive living conditions of Jews who escaped the pogroms to make a better life for themselves in the Holyland.

The information for my article Chaim Chissim - Bilu Pioneer, was taken from his diary, translated from his native Russian, in which he meticulously recorded his joys, frustrations and hardships of being a pioneer farmer in Palestine. Chissim was quite an important person in the social and political aspect of the Bilu pioneer settlers. He was just one of the many who put their experiences into print. As I collect fiscal paper with Judaica content, I was able to illustrate the article using Chaim Chissin material, some never seen before.

Daniel Friedenberg is well known for his publications of Judaica numismatica. He served as curator of the numismatic section of the Jewish Museum in New York and edited the publication of their catalog of *Great Jewish Portraits in Metal*. The first installment of a review of his new book *Sasanian Jewry and Its Culture* is published in this issue. The concluding segment will be in the next issue.

In updating the computer mailing list, we regretfully had to eliminate more than a dozen life members from the roster due to attrition. This just serves as a reminder that A.I.N.A. is over 40 years old, and that many members who joined us years ago are no longer here. Please refer a friend or relative to us in order that we may maintain our membership. If you will send the name and address of a potential member to the editor a complimentary copy will be mailed to them.

Till the next issue



Sabato Morais

Sabato Morais was born at Leghorn, Italy on April 13th 1823. He was the elder son and the third of nine children of Samuel and Bona Morais. The Morais family originally came from Portugal, being probably among the large number of Jews who fled from the Inquisition. At the time of Sabato's birth Italy was in the thick of her great struggle for freedom. Samuel Morais was an ardent republican, at one time undergoing imprisonment for his political views.

Young Sabato had the responsibility of aiding in the support of the family. While still a child he earned a little by teaching Hebrew hymns and prayers to other children, meantime pursuing his own studies. In addition to Hebrew and Italian, he acquired familiarity with Aramaic, French, and Spanish. He remained at his home studying and teaching until 1845, when he went to London to apply for the vacant post of assistant hazzan of the Spanish and Portuguese congregation. Owing to his unfamiliarity with English he was unsuccessful and returned to his home. In the following year (1846) he accepted an invitation to become Hebrew master of the Orphans' School of the same congregation. Here he remained five years, meantime perfecting himself in English. During this period he formed a close friendship with Joseph Mazzini; and that patriot's struggle for Italian freedom was warmly seconded by Morais.

In 1850, owing to the withdrawal of Isaac Leeser, the pulpit of the Mikve Israel congregation at Philadelphia, Pa. became vacant, and Morais was an applicant for the post. He arrived in Philadelphia on March 17th, 1851, and was elected April 13 following, the synagogue services in the interval being conducted by him. In 1855 he married Clara Esther Weil, who died in 1872, leaving seven children.

From the date of his installation as hazzan until his death his influence was a continually growing power for conservative Judaism. The synagogue now occupied by the Mikve Israel congregation was built and consecrated during his incumbency. Though his ministry covered the period of greatest activity in the adaptation of Judaism in America to changed conditions, he, as the advocate of Orthodox Judaism, withstood every appeal in behalf of ritualistic innovations and departures from traditional practice, winning the esteem of his opponents by his consistency and integrity. His sermons covered a wide scope of thought and action and he showed the loftiness of his spirit when, in spite of congregational opposition to the expression of his views during the American Civil war, he continued, both in prayer and

in his discourses, to show his warm sympathy with the cause of the slave. In appreciation of his attitude during these trying times the Union League Club of Philadelphia placed him on the roll of its honorary members.

When Maimonides College was established in Philadelphia, in 1867, Morais was made professor of the Bible and of Biblical literature and he held the chair during the six years that the college existed. For a number of years thereafter he felt the urgent need of an institution for the training of Jewish ministers on historical and traditional lines. He succeeded, in conjunction with a few others, in establishing (Jan., 1886) the Jewish Theological Seminary at New York. He was at once made president of the faculty and professor of Bible, holding both posts until his death. Unquestionably the establishment of the seminary constitutes Morais' most lasting influence upon Judaism in America. The directors of that body have fittingly recognized his memory by naming the chair of Biblical literature and exegesis "the Sabato Morais professorship."

In 1887 the University of Pennsylvania conferred upon him the honorary degree of doctor of laws, he being the first Jew so honored by that institution.

In addition to the work which he did in official positions, Morais was most active in religious, educational, and charity matters. The Hebrew Sunday-School, Society, the Hebrew Education Society of Philadelphia, and the Young Men's Hebrew Association numbered him among their most steadfast friends. In his own home he gathered about him a small band of young men whom he instructed in Hebrew, Talmud, and Jewish history, and in whom he inspired a zealous love for Judaism which has had a very marked effect upon the character not only of his pupils, but of the community at large.

The strong conservatism of the Jews of Philadelphia and the warm interest in the higher things of Judaism evinced by the younger men of that city may be in a large measure directly traced to the influence of Sabato Morais. He was greatly interested in the Alliance Israélite Universelle, and was in constant correspondence with rabbis and scholars in Europe and the Orient. Through his friend Chevalier Emanuel Felice Veneziani, the almoner of Baron de Hirsch, he was enabled to secure timely aid for the agricultural colonies in New Jersey and was the representative of Baron de Hirsch in the Carmel Colony.

When the Russo-Jewish exodus began, in 1882, and Russian Jews in large numbers settled in Philadelphia, Morais immediately became their friend. Although unable to speak their language, his perfect

familiarity with Hebrew as a living tongue gave him a ready means of communication. Among Gentiles also he was widely known and esteemed, and was very frequently called upon to address public assemblies.

Besides his sermons, he contributed to Jewish literature much in the form of addresses to various Jewish organizations and of theological, literary, and critical articles for the Jewish press at home and abroad. He wrote classic Hebrew in prose and in verse with ease and elegance. His translation of the Book of Jeremiah for the Bible of the Jewish Publication Society of America was completed shortly before his death. He died at Philadelphia Nov. 11, 1897.



**Medal commemorating the 100th Anniversary of
the Birth of Sabato Morais**

United States, 1913

Artist: J. Otto Schweizer (J.O. SCHWEIZER S.C.)

BRONZE, 63 MM

Obverse: head of Morais to front.

English inscription:

SABATO MORAIS / 1823-5583 / 1897-5668

Reverse: English inscription:

IN COMMEMORATION OF THE ONE HUNDREDTH
ANNIVERSARY OF THE BIRTH OF SABATO
MORAI'S MINISTER OF THE K.K. MIKVE ISRAEL
IN THE CITY OF PHILADELPHIA 1851-1897.
FOUNDER OF THE JEWISH THEOLOGICAL
SEMINARY OF AMERICA.

THE HISTORY OF TEL-AVIV

It all began in 1820, when R. Yeshaya Adjimana, a Turkish Jew from Constantinople, bought a house, in the Arab port of Jaffa, that came to be known to the Arabs as the *Dar al-Yahud*, the House of the Jew. In the following years, the house became a shelter for Jewish travelers and settlers, first for merchants and artisans, Sephardic Jews from North Africa, and later, in the second half of the century, for the first wave of Ashkenazi Jews, who called the port of Jaffa the Gate of Zion.

In 1884 the population of both communities, the Sephardic and Ashkenazi, reached five thousand. In July 1906, at a convention of the Jews of Yafo held at Yeshurun Club, the participants complained about the terrible living conditions of Yafo's Jews, the poor sanitation and congested housing and the badly lit streets. Jews were living under conditions of squalor and incessant noise and into the midst of unpredictable neighbors who from time to time showed unmistakable signs of hostility. The worst decree of all was the "Muhram" decree which compelled Jews to change their dwelling annually.

At the convention, Arie Akiva Weiss, who had recently arrived in the country, proposed the establishment of a new neighborhood outside Yafo. Weiss' idea was enthusiastically received and the Yafo Agudat Bonei Batim (House-Builders Association), forerunner of Ahuzat Bait, was formed at once. It marked the beginning of Tel Aviv.

The founders of Tel Aviv desired to build a new neighborhood that would be independent of Yafo. Their idea was a city designed along the lines of the Garden City Movement, headed by the British city planner Sir Ebenezer Howard. They had in mind a green and spacious city, the very opposite of the urban squalor of Yafo.

Once enough people had registered for the new neighborhood, the Agudat Boneh Battim—Home Builders' Association, with additional aid from the Jewish National Fund, deposited one hundred thousand francs with the Anglo-Palestine Bank in order to purchase a stretch of land north of Jaffa that was really nothing more than a desert of sand dunes and really nothing except a name: *Karm-Jambal*. There, they proposed to build sixty houses for sixty families. The land was divided into 60 plots for the first 60 families who had joined Ahuzat Bait.

However, the member families could not decide how to allocate the land and eventually decided to hold a lottery to ensure a just and

unbiased allocation.

The lottery was held on the second day of Passover 1909. The participants gathered on the sand dunes by the beach. Arie Akiva Weiss, chairman of the lottery committee, gathered 60 grey and 60 white shells. He wrote the names of the participants on the white shells, and the plot numbers on the grey shells. After all, at stake was nothing less than the allocation of the first plots of the new city developing on the shores of the Mediterranean. Weiss had aptly chosen seashells as lots.

The founding day was set for April 11, 1909. On that day, immortalized by an extraordinary photograph that depicts a group of people gathered in the midst of nothing, one of them, so the traditional story goes, pointed to the ground and proclaimed that this was going to be the intersection of two streets, one named Herzl and the other Rothschild.

The announcement, according to another sanctified version, was made by Meir Dizengoff, the first mayor of a city that didn't yet exist, but whose own name would, some years later, be given to one of its main arteries. But, for the moment, the ceremony had all the appearance of a mysterious if not ludicrous ritual. Still more bizarre was the fact that the two nonexistent streets were to bear the names of two men who belonged to opposite camps.

When it came to giving a name to this first Jewish city, Nahum Sokolow, the Russian Zionist leader, thought of the name of Theodor Herzl's Utopian novel and looked for a Hebrew translation of it. He found it in the writings of the prophet Ezekiel (15:3): Tel Aviv. Literally, Tel Aviv means the Mound of Spring, but a mound in archeology signifies a heap of ancient ruins. Tel Aviv therefore is the combination of the two words "ancient" and "spring," old and new; and so Herzl's Utopian novel *Altneuland* became a reality.

Several days after the dedication ceremony in Tel Aviv, a gang of Jewish workers arrived with shovels and trowels, pitched their tents on the shore of the sea, and in the midst of blowing sand began to dig the ground of those first two streets. Sometime later, when the workers erected the walls of the first house, the future mayor, Dizengoff (to go back to legend) stood among them and pronounced what sounded to him a daring and fantastic prophecy: "Someday," he said, "this city will have twenty-five thousand inhabitants." It turned out to be one of the greatest understatement of his career. Within a year the sixty houses were completed and the foundations were laid for the first Hebrew Gymnasium, (high school) Herzliyyah. At the outbreak of war in 1914, Tel Aviv had 182 houses, surrounded, as was planned, with little gardens.

WWI began with Austria's declaration of war against Serbia on 28 July 1914, followed by declarations of war by the rest of Europe, and the uniting of the Allied nations against the Central Powers. On 5 November Turkey joined the war on the side of the Central Powers.

The monetary system in Palestine was at its worst. With the outbreak of the war, silver coins began disappearing from circulation and gold coins were hoarded in great quantity. This had been preceded by a severe shortage of high-denomination currency, a shortage which grew more severe in the light of the lack of response of the Ottoman Imperial Bank head office to the request of the Jaffa branch for notes. Turkish banknotes quickly lost their value and became almost worthless in value.

As a result, the Anglo Palestine Company and the various community committees, headed by the Tel Aviv Committee, undertook initiatives to provide a response to the monetary shortages. Anglo Palestine Company checks first appeared in circulation in August 1914.

In the United States a check could be made out to a person or company whose account would be debited when the sum was withdrawn. This system of banking was almost entirely unknown in Palestine. On 24 August 1914, an announcement of the Jaffa Merchants' Association was published requiring one to accept "marked" Anglo Palestine Company cheques, as they were called without the raising of prices, in effect requiring a commitment on the part of the merchants not to overcharge for goods paid for with the cheques, thereby preserving their value.

A committee in Tel Aviv suggested the issuing of paper tokens in denominations of one franc, half a franc, one beslik, half a beslik, one quarter of a beslik and two-tenths of a beslik as a solution for the shortage of low-denomination coins. An inscription was printed which stated the tokens were intended for the purchase of food and groceries. In effect, they served as a means of payment that was accepted for every purpose. Inscribed on the tokens was a promise from the committee that the value of the tokens would be paid in Anglo Palestine Company checks that is, a commitment for monetary coverage. This promise, along with the fact that the denomination in currency units was specified on them, lent them the character of real notes.

On the 13 and 21 January 1915, Baha al-Din published his prohibition on the use of the payment tokens of the Tel Aviv Committee. Baha al-Din summoned Meir Dizengoff, chairman of the Tel Aviv Committee, for an explanation and after threatening him with a military trial, instructed him to collect and destroy the tokens. On 13 January 1915, the Tel Aviv Committee published an announcement calling for the

return of all the tokens within ten days, emphasising the seriousness of the matter and the threat by the Turkish government to punish those who might delay in obeying the demand.

During the war, the Turks, always hostile to the Yishuv, on March 28, 1917, ordered all the Jews of Tel Aviv (and Jaffa) to be expelled. Some of the evacuees were absorbed into Jewish settlements in the interior of the country, others got as far as Egypt and Damascus.

In November of that same year, Field-Marshal Lord Allenby occupied Tel Aviv and the expelled Jews returned in triumph. This was the time of the Third Aliyah and thousands of new arrivals, having nowhere else to go, pitched their tents on the outskirts of the town, and gradually they became absorbed into the city. On May 11, 1921, Tel Aviv ceased to be a suburb of Jaffa and acquired the status of a municipality.

From its very beginning Tel Aviv was unique among the cities of Palestine: it didn't have the holiness of Jerusalem, the exoticism of Tiberias, or the mysticism of Safed. Tel Aviv, which lies along the shore of the Mediterranean Sea and which from the beginning was settled by eastern European Jews, became, architecturally, a Mediterranean city inhabited by the restless spirit of eastern Europe. Today, it is a thriving metropolis, the political and financial center of Israel.



Legend: (in Hebrew): G N.915 (= serial number). Committee of Tel Aviv. The Committee's treasury requests to hand over foodstuffs and other provisions to the amount of 1 Franc to the workman bearing this paper token. For each ten paper tokens the treasury will pay the countervalue with checks of the Anglo-Palestine Company Ltd.) Committee of Tel Aviv.



The White City of Tel Aviv with its Bauhaus Architecture was declared a World Heritage Site by UNESCO, in 2003. This style of architecture was developed in Germany in the 1920s and it became popular in Tel Aviv in the 1930s.

DR. CHAIM CHISSIN - BILU PIONEER

Chaim Chissin was a Russian Jewish youth who went to Palestine in the earliest wave of Zionist immigration in the nineteenth century. He was born in Mir, Belola (Lithuania), on January 3, 1865. He studied Jewish religious subjects at the traditional *heder* in his home town until he was twelve years old, when he moved to Moscow and enrolled at a *gymnasium* there. By the time he was in his middle teens, he had, as he put it in his diary, "thrust aside my Jewish origins" and considered himself "a devoted son of Russia."

Like many other Russian Jewish high school students in his day, he believed that enlightenment and revolution would bring deliverance to the Jews along with all other oppressed peoples of the world. He was in his seventeenth year when the pogroms of 1881 overtook Russian Jewry, shattered his illusions and confronted him with "the cruel, pointed question: Who are you? Identify yourself—if you can. His instinctive reaction was to answer that he was a Russian. But then, after much mental anguish, he came to the inevitable conclusion that, whether he liked it or not, he was a Jew and that his future could not lie in Russia, which had responded to his "passionate love" with the "coldest and most offensive contempt." But where was his future to be?

First, like countless other Jews in Russia, (including my father's parents) Chissin looked to the New World. He became interested in the *Am Olam* movement, which championed the migration of Russian Jews to America, where they would establish agricultural communes founded on the teachings of socialism. But one day in April, 1882, he met a fellow student, Yehiel Tschlenow. Tschlenow and his friend Menahem Mendel Ussishkin (all of eighteen years old at the time) had decided to found in Moscow a group which would emigrate not to the United States but to Palestine, the land of their ancestors, where the Jewish people would be able to reconstitute themselves as a national entity. Years later, Ussishkin, became the chairman of the Jewish National Fund.

In the end, Chissin agreed, as Ussishkin put it, "that the country best suited for the creation of a Jewish state was indeed Palestine. Within three months, the little circle started by Tschlenow, Ussishkin and Chissin in Moscow had 25 members. It was at this point that it joined forces with an organization which had been founded in Kharkov several months earlier—in January, 1882—at the home of another student, Israel Belkind, who was Chissin's senior by four years. Formed

as a direct response to the pogroms, this organization had as its declared aim the national renaissance of the Jewish people through a return to productive labor upon its own ancestral soil, the soil of Palestine.

Originally, the Kharkov organization had called itself *Daviu*, from the Hebrew initials of the command in the Book of Exodus (14:15), *Daber el B'ne Israel v'yisa-u* ("Speak to the Children of Israel that they shall go forward"). But before long it had changed its name to *Bilu*, from the Hebrew initials of a verse from the Book of Isaiah (2:5), *Bet Ya'akov I'khu v'nelkhah* ("O House of Jacob, come ye and let us go forth"), to show that they did not merely want to persuade others to go to Palestine but wished to go there themselves. In the words of the historian Avraham Yaari, the young men and women of Bilu were to become the first Palestine pioneers in the modern sense of the word:

Bilu members came to Palestine to work and work they did. Long hard hours in the fields barely earning enough to eat. Not willing to accept charity, Chissim looked for other ways of making a living. At that time, there were many pilgrims arriving in Jaffa who wished transportation to Jerusalem. He outfitted a farm wagon with seats and soon was in the freight business and taxi business which was not profitable. He was no longer able to bear the disgrace of eating, drinking, and clothing himself at the expense of others. In the prime of life to let others take care of one's needs, not to have a thing in this world that one can call one's own. Everything was given to him as charity. As he wrote in his diary "I have not earned a thing. And why should I live like that, my heart bleeding every time I receive my share of the assistance money? Shall I not be able, as other healthy, normal people do, to find some means of support? Have I really sunk so low that I fear the struggle for existence, that I prefer the certainty of today to the uncertainty of tomorrow? No, this cannot be, even though I am weary. I have always accepted assistance with loathing, but I thought that I would find a way out in the future. I bore all of the troubles for the sake of the cause of Jewish settlement in Palestine, seeing it as my duty to share in its birth. But now pioneer farmers are no longer needed, and I will not and cannot depend on alms anymore for my personal needs. I am leaving and will come back only when I am able to stand on my own two feet. I do not regret the five years I spent here. I lost a lot during those years, but I gained more; I am leaving in the belief that our people have a lofty goal. I am proud of the years I spent in the Holy Land and hope to God that I may be as useful as I was during these five splendid years.

At the age of 22, he returned to Russia to acquire a profession so

that he would be able to exist in Palestine without having to accept charity. He entered the university to learn pharmacy. He worked as a pharmacist and "government rabbi" until 1898, when he left his wife and children in Russia to study medicine in Switzerland. Returning to Palestine with his family in 1905, he began his medical practice in Jaffa.

In 1909 he helped found the garden suburb which became the nucleus of modern Tel Aviv. He was the first doctor to practice medicine in Tel-Aviv. During the financial crisis in 1914, he was one of the prominent signers of the emergency checks issued by the Anglo Palestine Bank. He was so very well known in the community that his signature on the checks led credibility to their value. He played an active role in the Odessa Committee and an Anglo Palestine Company bank check for Fr 200 dated 1916 is illustrated. He was active in public health and social welfare work and, following World War I, helped organize, and served in, the official representative body of Palestine Jewry. Known for his broadmindedness and sense of justice, he became a respected arbitrator of communal and labor disputes. He died in Tel Aviv in September, 1932 at the age of 67.



No finer tribute to Dr. Chaim Chissin can be given than the following . "We' always welcomed Dr. Chissin with great affection and respect. He was a thin, friendly, good-hearted gentleman who loved a good joke and was always in excellent humor. He wore a wide-brimmed topee and a short white traveling coat that trailed down the donkey's legs. As he rode his donkey along the sea in Jaffa, his white parasol glistened like a sail or a balloon against the blue sea. His pipe, his constant companion, emitted a steady stream of smoke. Above the donkey's white head, inside the green shade created by his parasol, the doctor's wise eyes blinked through the thick glass of his spectacles like pieces of ice - while behind him the donkey's tail swished rhythmically to drive away the flies."

P. A.

No. 3420

Jaffa, den 7. November 1912

An die

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zur Verfügung zu stellen.

Hochachtungsvoll

J. Thon



An order to pay Dr. Chaim Chissin 1166.66 francs (58 gold Napoleons). This huge sum of money was apparently intended for public use. At the time the order was issued, Dr. Chissin was a central figure in the founding committee of Tel Aviv. The order was printed and filled out in German, which was very popular in the country in those days and was the language preferred by a number of institutions. The order is signed by Jacob Thon, who, together with Arthur Ruppin, headed the Zionist Organization in Jaffa.

N^o 4008

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(בערכון בונגבל)
شركة الانجليز فلسطين محدودة القسان

Jaffa, 27 mars 1916
Current a/c Fol. 10

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Dr. Ch. Chissin

CLOSED ON SATURDAYS AND JEWISH HOLYDAYS.

THE JEWISH SAINT



Edith Stein (October 12, 1891 – August 9, 1942) was a German-Jewish philosopher, a Carmelite nun, martyr, and saint of the Catholic Church, who died at Auschwitz. In 1922, she converted to Christianity, was baptized into the Roman Catholic Church and was received into the Discalced Carmelite Order in 1934. She was canonized as Saint Teresa Benedicta of the Cross (her Carmelite monastic name) by Pope John Paul II in 1998; however, she is still often referred to, and churches named for her as, "Saint Edith Stein."

Stein was born in Breslau (Wrocław), in the German Empire's Prussian Province of Silesia, into an observant Jewish family. She was born on the date of October 12, 1891. She was a very gifted child who enjoyed learning. She greatly admired her mother's strong faith; however, by the time of her teenage years Stein had become an atheist.

In 1916, she received a doctorate (summa cum laude) of philosophy from the University of Freiburg, with a dissertation under Edmund Husserl, "On The Problem of Empathy." She then became a member of the faculty in Freiburg.

While Stein had earlier contacts with Catholicism, it was her reading of the autobiography of the mystic St. Teresa of Ávila on a holiday in Göttingen in 1921 that caused her conversion. Baptized on January 1, 1922, she gave up her assistantship with Husserl to teach at a Dominican girls' school in Speyer from 1922 to 1932. While there, she translated Thomas Aquinas' *De Veritate* (*On Truth*) into German and familiarized herself with Catholic philosophy in general.

In 1932 she became a lecturer at the Institute for Pedagogy at Münster, but anti-Semitic legislation passed by the Nazi government

forced her to resign the post in 1933: the same year in which her former colleague Martin Heidegger became Rector at Freiburg and stated that "The Führer, and he alone, is the present and future law of Germany." In a letter to Pope Pius XI, she denounced the Nazi regime and asked the Pope to openly denounce the regime "to put a stop to this abuse of Christ's name."

Stein's letter received no answer, and it is not known for sure whether Pius XI even read it. She entered the Discalced Carmelite monastery at Cologne in 1933 and took the name Teresa Benedicta of the Cross. There she wrote her metaphysical book "Endliches und ewiges Sein," which tries to combine the philosophies of Aquinas and Husserl.

To avoid the growing Nazi threat, her order transferred Stein to the Carmelite monastery at Echt in the Netherlands. However, Stein was not safe in the Netherlands—the Dutch Bishops' Conference had a public statement read in all the churches of the country on July 20, 1942, condemning Nazi racism. In a retaliatory response on July 26, 1942, the Reichskommissar of the Netherlands, Arthur Seyss-Inquart, ordered the arrest of all Jewish converts, who had previously been spared. Stein and her sister Rosa, also a convert, were captured and shipped to the Auschwitz concentration camp, where they were gassed on August 9, 1942.

Stein was beatified as a martyr on May 1, 1987, in Cologne, Germany, by Pope John Paul II, and canonized by him on October 11, 1998, under the name Saint Teresa Benedicta of the Cross. The miracle which was the basis for her canonization was the cure of Teresa Benedicta McCarthy, a little girl who had swallowed a large amount of paracetamol which causes hepatic necrosis in small children. Her father, Rev. Emmanuel Charles McCarthy, a Melkite Catholic, immediately rounded up relatives and prayed for Edith Stein's intercession. Shortly thereafter the nurses in the intensive care unit saw her sit up completely healthy. Dr. Ronald Kleinman, a pediatric specialist at Massachusetts General Hospital in Boston who treated Teresa Benedicta, testified Church tribunals on her recovery, stating "I was willing to say that it was miraculous." Teresa Benedicta would later attend Stein's canonization ceremony in the Vatican.

IN SEARCH OF NUMISMATIC TREASURES

By Edward Schuman

Banknotes and coins are not only means of payment, they are also a symbol of sovereignty. When the Fathers of the Yishuv were engaged in establishing the new state, one of the matters they had to deal with was its currency. As the name of the new state had not been decided, the question arose as to what would be printed on the banknotes.

The banknotes could not be printed in England as the British Mandate had not yet expired, and also for lack of the required technical expertise. At the same time it was clear that no reputable foreign banknote firm would print money for a non existent state. After considerable effort, Mr. S. Hoofien, then Chairman of the Board of the Anglo-Palestine Bank, persuaded the American Banknote Company of New York to print the banknotes.

To obviate the need for State Department approval for printing banknotes of a foreign country, the S. Hoofien notes as ordered gave no indication of their being legal tender. It was believed that the legend *legal tender for payment of any amount* was subsequently overprinted once the notes reached their destination.. Somehow this provision was overlooked. Specimen notes were found in the sale of the archives in the American Banknote Company that had *legal tender for payment of any amount printed*. In addition, the company stipulated that its name should not appear on the notes.

Due to the urgent timely requirements, it was not possible to have new designs engraved specially for the banknotes. The designs were therefor based on different combinations of guilloches in the company's stock, some of which were used for printing banknotes for China. When the banknotes were ordered, no one yet knew yet what the name of the new state would be, let alone its currency. It was therefore decided to print "Palestine Pound" on the notes, which had been the currency of the mandate. The American Banknote Company was not proud of these notes, and it was certain that considerable pressure had been brought to bear on them for the company to print them.

The banknotes reached their destination secretly in July 1948. On August 17 the defacto government passed a law declaring the notes legal tender, and they were put into circulation on the following day. And now for the story in search of numismatic treasures.

Your editor and Florence, his wife, were participants in many of the early A.I.N.A. tours to Israel. These early tours were well attended

and often consisted of collectors and friends of Israel, who filled up two or three tour busses. The groups were usually met by Yitzhak Avni, late director of the Israel Government Coins and Medals Company at the airport, thus was the welcoming committee for the tour. The government also issued a special tour medal that was given to each member of the tour. The tour medals commanded a high premium at the time and non-collectors, of which there were many, simply sold their medals for premiums up to \$100 or as high as \$250 in the case of smaller tours. Such was the demand for Israeli material at that time. In the evenings, especially when in Tel-Aviv, the Israeli vest pocket dealers came out of the woodwork literally offering all sorts of material for sale. Uncirculated mandate coins and even mandate banknotes were offered along with various issues of fiscal paper, share certificates, and Anglo-Palestine checks signed by prominent Zionists. personalities.

Your editor was aware of the circumstances regarding the first currency issues. It was thought that perhaps a hundred specimen notes, serial number 000000 were supplied by the American Banknote Company for the new government to introduce the currency to foreign banks. These notes were set up in albums to be distributed for that purpose. To insure against the notes ever being put into circulation, the word specimen was printed diagonally over the signatures of S. Hoffian and A. Barth. In addition two round holes were cut into the banknotes, usually along side of the inscription The Anglo-Palestine Bank Limited. This served to cancel the banknotes.

It is a known fact that when any rarities such as the above come into human hands, the inevitable happens. Some disappear. And low and behold in a darken corner of the Sheraton Hotel lobby in Tel-Aviv on the second night of the A.I.N.A. tour an individual showed up with several sets of these notes which he wanted to sell. Where he obtained these or whether he was responsible for putting together the sets for presentation and these notes were over runs I did not ask him. We dickered back and forth over the price and we finally agreed to purchase the lot.

Not having enough cash to buy them all, I asked our friend Sidney Olson, who was starting to amass his Israel collection, if he wanted to share in the "find" and the deal was made. All together, seven sets of these notes passed through my hands. I am pretty certain that sets auctioned in the Stanley Yulish, Sidney L. Olson, Morty Zerder collections and donated in the Arnold Kagan collection came from this hoard.

On May 1, 1951 all the assets and liabilities of the Anglo Palestine

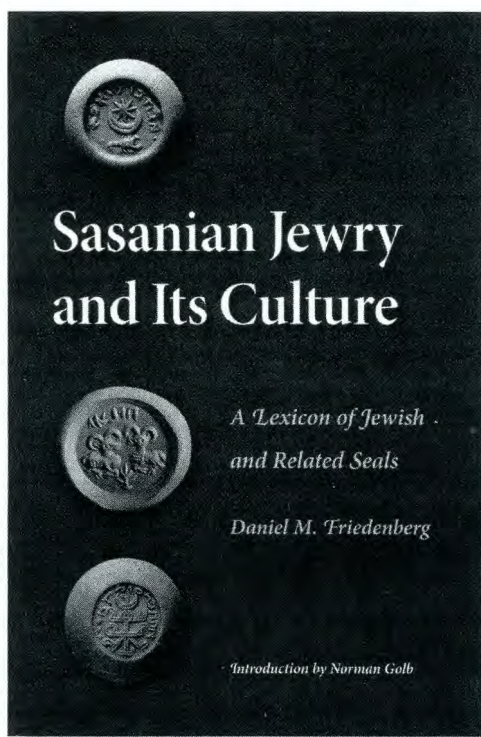
Bank were transferred to a new company called Bank Leumi le-Israel B.M.; and it therefore became necessary to issue a new series of banknotes. These were almost identical to the Anglo-Palestine Bank series, except that the color of some of the notes was different. The name of the currency was the "Israeli Pound." The new money was introduced in June 1952, along with a 10 percent compulsory loan levied on cash holdings and current accounts.

The 50 pound note is extremely rare in circulated condition. Recent auction records of 12-15 thousand dollars have been recorded.

The illustrations below show my actual notes.







Sasanian Jewry and Its Culture:
A Lexicon of Jewish and Related Seals

DANIEL M. FRIEDENBERG

96 pp. Illus. 2008. Cloth 978-0-252-03367-4 \$40.00

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Sasanian Jewry and Its Culture

A Brief Historical Review, Part One

By Daniel Friedenberg

In 226 C.E. Ardashir, a Persian satrap or subordinate ruler, rebelled against the Parthian Empire, which extended from the Euphrates River in Babylonia east to the Indus River in India. Ardashir founded a new dynasty called the Sasanidae or Sasanians. He then added Armenia to this empire and put under tribute the Punjab in north west India, as well as making Zoroastrianism the official religion of Persia.

Ardashir's son Shapur waged war against Rome and expanded west. For the next century a series of conflicts with Rome moved eastward and westward the size of the Sasanian Empire up to the reign of Shapur II, who stabilized the western frontier at the Euphrates River by defeating the Romans and driving them from Mesopotamia, in 363 C.E. Wars with Rome and Byzantium went on until the last of the Sasanian kings, Yazdagird III, was defeated by the Arabs around 640 C.E. Persia then became part of the Caliphate and the Zoroastrian religion was gradually absorbed into Islam.

This vast expanse of Persian history is little known by historians and even less by the general public. The cultural bias of Christians naturally draws them to Rome and its Byzantine cousin. And this is true of Jews as well because the rise of Ashkenazi Jewry tipped their interest in the same direction. Yet it must not be forgotten: that the eastern Jews in this period, as well as for many centuries thereafter, were far more numerous and influential than the European and North African Jews.

Though the Babylonian Talmud might be considered the spine of Judaism after the Bible, it was written in a culture for which almost no Jewish relics remain. Next door in Palestine, though the Jews by this time were far fewer in number than in Mesopotamia, synagogue remains, tombs, mosaic floors, lead and stone bone boxes, oil lamps and other pottery, glassware, and jewelry are quite common. Many show Jewish symbols. None of this is found in Babylonia and eastern Persia despite the greater Jewish population.

Research reinforces this puzzle. The important synagogue of Dura-Europos must be excluded. Situated on the Euphrates, it was repeatedly taken by the Parthians and then lost to the Romans until the city was conquered and sacked by the Sasanians in 256 C.E. The paintings date to 244/245 C.E. Their style is Eastern Hellenistic with much Parthian influence but does not depict Sasanian culture.

We know from written records of another synagogue, Shaf Ve-Yativ, in Nehardea, a city in Mesopotamia that had a large Jewish population. This synagogue went back before Sasanian times as well. A third century synagogue was unearthed in Palmyra, an area which, though under Sasanian influence from time to time was not considered part of the empire. Ernst E. Herzfeld, the renowned Iranian scholar who explored the subject (1935), wrote of a tomb in Haiaadan thought to be that of Esther. Herzfeld fixed it by style as the tomb of Queen Shushandokht and not that of Esther. In fact, in his later work (1941) there, is no mention of any Jewish ruins. "Jewish" and "Hebrew" are not even in the index.

No letters of exchange between the Babylonian and Palestinian religious academies of Sasanian times exist. Such writing can be inferred from the Talmudic prescript that scholars should only settle in places where there were professional scribes called "Lavlarim"; and there are references in the Talmud to written communications. But oral dispatch was the usual vehicle by which the rabbis shared thoughts. It was only in the eighth century, after the Arab conquest, that written inquiries, *Sheelot*, were sent to Babylonia from the Diaspora and were answered by responsa *Teshuvot*. These Hebrew and Aramaic papers from the later period - almost all from the Genizah (a depository for used sacred books and papers) in an attic of a synagogue in old Cairo - are invaluable. But the earlier period is a blank.

There are two exceptions to this void of material relics. The first is what are called magic bowls or devil trap bowls. These bowls reflect the deep belief in devils or demons, often reflected in the Babylonian Talmud. The second is seals, almost all signet rings. In both bowls and seals the names, symbols, devices, and images - how like or unlike the objects are to similar Sasanian objects - pierce a peephole into a culture that seems to have faded without material trace. But to understand these artifacts a brief overview of Jewish society in Mesopotamia during this period is required.

The earlier Sasanian kings treated the Jews with justice and respect, a continuation of Parthian policy. Official policy was to accept docile and hardworking minorities as subjects with equal rights before the law. As did the Turks later, the Sasanian rulers encouraged rich merchants and persons with special skills to settle in the Sasanian Empire.

This policy was rent by Yazdagird II (438-457) after a few years in power, and the persecution was worse under his son Peroz, continuing

from after 455 until 484. The reason was the growing influence on the kings of the Zoroastrian priests, the magi (priests) or *mowbads*, who began to feel menaced by Christian and Manichean conversion. The religious repression that resulted affected Jews as well as Christians and crippled state policy.

The internal strife in the royal family over the throne in the last century and a half of Sasanian rule weakened the state as well. Though some later rulers went back to a more tolerant religious policy, the continual family feuds led to civil wars. The Byzantines nibbled at the western and northern frontiers. The century of wars that began in 527 drained both states, and king followed king in very short order. Ten Sasanian kings in twelve years were raised to the throne by the competing factions at the end. The Arabs, seeing their chance, struck and in a brief time wiped out the kingdom.

The Sasanian tolerance was smart politics. After Constantine (307-337), the first Christian Roman emperor, the Jews were viewed as allies while Christians were thought to lean toward Rome-Byzantium. Judaism in this period had given up conversion as policy while the Sasanian Christians began to make inroads into the Iranian nobility. The Babylonian rabbis even accepted, despite the prohibition of sale of arms to gentiles, Jewish commerce in weapons because the Sasanians "defend us". Since the Jews were concentrated in Babylonia along the western edge of the empire facing the Christian foe, favoring them was also good state politics. Many Jews were wealthy, for they profited from their position on both sides of the contested western frontier, especially in the very important silk trade. And often being rich, they could lend money or bribe in order to escape oppression.

Sasanian social structure was a caste system. The king lorded over the nobility. The priests and the bureaucracy bowed to the nobles. And these in turn dictated to the urban and rural masses. The Jewish social order followed suit. The Jewish leader was called *resh galuta*, from the Aramaic, meaning Head of the Exile, more commonly referred to as Exilarch. The exilarchs were descendants of the House of David and acknowledged as the same by the Babylonian Jews as well as the Sasanian rulers, who confirmed but did not choose them. Fourth in rank to the king, the exilarchs were treated with respect by the monarch and nobles.

The academies as the arbiters of Jewish law were led by rabbis, called amoraim (from the Aramaic *amar*, speak) - thus by extension meaning to explain or interpret - known from the third to the sixth

centuries. They lectured and commented on the Mishnah, already completed ca. the start of the third century in Palestine. Their work crystalized in the Gemara, which is the discussions by the *amoraim* on the Mishnah. Though over three thousand are known, it is apparent from the names that they too were a small oligarchy: sons and grandsons and sons-in-law are repeatedly referred to, as were in many cases their close relations to the exilarchs. The work of the amoraic teachers was finished with the final form of the Babylonian Talmud, usually considered completed in 499, by the unity of the Mishnah and Gemara.



Typical Sasanian Coin
Obverse: Bust of Shapur II (309–379 C.E.)
Reverse: Fire altar with elaborate supports.

IN MEMORIUM

Julius Turoff, A.N.A. member #16 passed away the beginning of March of this year. Julie had been the premier numismatist of this era. He belonged to many coin clubs in the New York City area including the Bronx Coin Club, Flushing Coin Club, Long Island Coin Club, New York Numismatic Club, Israel Numismatic Societies of New York and more. He served as an officer in many of these organizations. He was among the founders of AINA and served as Secretary-Treasurer for many years. Julie always contributed the ladies favors at any club function. He was a prolific exhibitor at many of the regional conventions often taking prizes for his exhibits. Most importantly he spent his time at conventions at the exhibit section, explaining not only his own exhibit but others as well. Together with your editor, he founded the Long Island Coin Convention which ran successfully for many years. He will be missed by all who knew him.

THE ARCHER IN ANCIENT ISRAEL'S MILITARY TRADITION

By Marvin Tameanko

In 2008 the Israel Antiquities Authority found a remarkable seal while excavating in the Western Wall plaza in Jerusalem. This was an engraved, black ring-sized stone used to impress the wet clay lumps that sealed official documents. Carved into the stone was the image of a standing archer drawing his bow, and an ancient Hebrew inscription with the name of an official.

This discovery is important because the seal can be dated to the First Temple Period of the 7th century BC, and it was made for a private individual not a ruler. More astonishing and unusual for such seals, the image depicted is a military figure. The archer and inscription are engraved as a mirror image on the stone, like a coin die, so that the figure and letters would be reversed, left to right, and be read correctly when impressed in the clay. The owner's name is given by the ancient Hebrew letters, lamed, heh, gimel, bet, LHGB in English, and meaning 'for Hagab'.

The name Hagab appeared in the Bible, in Ezra 2: 46, in a genealogical list of the Nethinim (servants in the Temple) who returned to Israel from the Babylonian captivity with Zerubbabel in 538 BC. It is assumed that the Hagab named on the seal was a high level military officer, perhaps a general or a governor, and the commander of the regiments of archers in the army.

In their report of the excavation the archaeologists claim that the image of the archer shown on the seal was influenced by the 8th century BC pictures of the Assyrian bowmen shown on the wall reliefs found in Sennacherib's palace in Nineveh but I have discovered an earlier, geographically closer and more relevant image in the reliefs excavated at Tell Halaf in northern Syria. The Tell Halaf figures are dated to 850-830 BC and one is of an archer drawing his bow. This archer is costumed exactly like the Israelite Bowman shown on the seal of Hagab, the headgear and kilt worn by both figures are identical. Tell Halaf was originally the city of Guzana, and it and the surrounding area were a province in the Assyrian Empire.



The seal from Jerusalem, 7th century BC. Drawn by the author from the reports.



The relief of an archer from Tell Halaf, 850-830 BC. Drawing by the author from the reference texts.

Hagab's seal was engraved sometime in the 7th century BC, prior to or at the same time as the invention of coinage in Lydia. Numismatists suspect that ancient seal engravers were employed as the first coin die makers because they had the skills, experience, tools and artistic talent needed to produce fine engravings on hard materials like stone and iron. Some of the earliest coins in the Middle East were engraved with the image of an archer to represent the military power of the ruler who issued the coins. This can be clearly seen on coins struck in for the Persians and their vassal kings or satraps (governors) in the 6th to 5th century BC. The best example of such a coin was a silver siglos struck for the Persian Archaemenid kings circa 500-485 BC. This coin shows the king or a mythical hero kneeling and drawing his bow. A second specimen with an archer was struck in the city of Tarsos in Cilicia, a Persian province in 425-400 BC. These coins would have circulated as trade coins in Judaea, an area then under Persian control. Although fabricated a century or more after the seal of Hagab, these coins suggest that the archer was an important symbol of military might in the eastern kingdoms and that archers were an important element in their armies.



A siglos of Persia, struck in 500-485 BC, showing an archer on the obverse. *Coinage and Administration in the Athenian and Persian Empires* by I. Carradice, Type II.

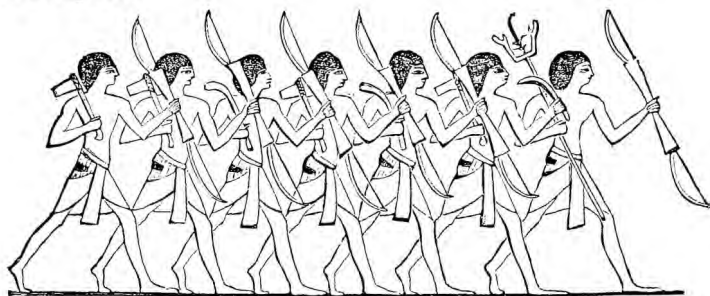


A third-stater of Tarsos in Cilicia, struck in 425-400 BC, showing the archer on the reverse. *S N G Switzerland: E. Levante, Cilicia*, 57.

We know from history texts that the Assyrian Empire, beginning in 933 BC, created the first disciplined and organized, professional armies and used them to successfully conquered the neighboring nations. Military historians tell us that most of the Assyrian infantry consisted of archers who, with their rapid and deadly, long range fire, often decided the outcome of the battle. Furthermore, it was suggested that the Israelites, conquered by the Assyrians in 744-722 BC, were strongly influenced by the Assyrian army's tactics and weapons, and so must have adopted the archers as the core of their military forces. However, the bow was already an important tradition in Jewish history and, in fact, in the Bible the Lord is identified as an archer in Genesis 9, 13-16, where He seals His covenant never to destroy all the living creatures by floods, by setting His bow (Kesheth in Hebrew), meaning the rainbow, in the heavens. Also, the Bible tells us that the Lord saved Ishmael, the abandoned son of Abraham and Hagar, from death in the desert, and he later became an archer.(Genesis 21: 19-20). This biblical comment probably indicated that the bow was the principal weapon of the early desert dwellers who used it to keep predators away from their flocks.

The bow and arrow were invented early in history and, made from locally available materials such as wood and reeds, could be easily made by anyone. Also, as a long range weapon the bow and arrow functioned in both offensive and defensive actions without jeopardizing the life of the user who could disable his attackers before they were close enough to use their spears and swords. The quick rate of fire possible for a skilled archer also gave the bow a tactical advantage in a battle. Moreover, the Israelites probably knew and used the bow long before their weaponry was influenced by the 8th century BC Assyrians. Knowledge of the bow can be traced back to the days when Israel was enslaved in Egypt during the XIX dynasty in the 13th century BC. Archers were the backbone of the Egyptian army at that time because they had perfected the use of a composite bow, made of a wood core with sinew applied to the front and cattle horn plates to the back. This type of bow construction was necessary in a land where trees were scarce and good wood for making longbows was unavailable. The composite bow was made as a 'recurved' type that was strung by being bent opposite to the natural curve of the construction. This produced a powerful weapon effective at a distance against charging chariots and troops. The Egyptian composite bow had a range of over 250 meters (275 yards) and a trained archer could fire several arrows in less than a minute's time. A wall sculpture in a XVIII dynasty tomb, dating from

around 1400 BC, depicted a platoon of Egyptian archers marching in step into battle. The bows they hold are the peculiar, re-curved shape of the composite weapons.



A wall sculpture from an Egyptian tomb of the 15th century BC showing a platoon of Egyptian archers marching into battle. Their bows are clearly re-curved, composite weapons.

Possibly, the Israelite slaves in Egypt were permitted to use hand-made bows, with blunt arrows, for hunting and to protect their flocks. Also, slave carpenters would be familiar with the bow drill and the bow fire-starter in their crafts, and these were easy to make from the multitude of reeds that grew along the Nile. In the exodus, Moses lead the Israelites out of Egypt in a march described in the Bible as organized in tribal groups on military lines and the men were armed, probably with bows taken from the Egyptians. When the Pharaoh changed his mind about releasing the slaves and pursued the Israelites with 600 chariots, we can imagine that the archers in Moses' column set an ambush at a marshy or a wet place (The Sea of Reeds) on their route to entrap the chariots, and destroyed the Egyptian with their bows and arrows, the weapons they knew well. The biblical account of the Israelites passage through a sea on dry land and then walls of water returned to drown the Pharaoh and his chariots may be simply a poetic and dramatic description of the 'walls' of arrows fired by the Israelites that, coming from both sides of a narrow pass, overwhelmed the Egyptians bogged-down in the swamp. The sight of a massive flight of arrows in a battle was often described in ancient literature in terms of water, such as 'waves' of arrows, a 'rain storm' of deadly shafts, or a 'hail' of projectiles.

The Jews adopted archery early in their history and used it in warfare tactics for centuries. According to the Bible, the Rachel tribes and especially the tribe of Benjamin, King Saul's brethren, in the 11th century BC, specialized in archery and could fire arrows right or left handed. (1 Chronicles, 12:2) Jonathan, son of Saul, friend of King David, and a general in the army was an expert bowman. (2 Samuel

1:22). That the Israelites should prefer the bow as a weapon at that time was only logical because their Philistine overlords forbid the making of iron implements or weapons in Israel. (1 Samuel 13:19) So the Israelites made bows of wood and sinew and tipped their arrows with sharp flints. Furthermore, in the Maccabean revolt against the Syrian Greeks in 168 BC, the Judaeans probably used archers in their successful ambushes of the enemy invaders until they were able to collect enough swords and spear from the defeated.

The tradition of archery also existed in other middle-eastern peoples, such as the Scythians, Syrians, Egyptians and Arabs, who made the bow and arrow into their national weapons. The later Greeks and Romans, who disdained archery as the skill of inferior military nations, used these eastern archers, including bowmen from Judaea, as mercenaries in their armies from the 1st century BC until the 5th century AD.

The seal of Hagab can be seen as confirmation that the armies of Israel had developed effective and powerful forces of archers as a core element of their army. In fact, the figure engraved on the seal may not actually be the official named Hagab but represent an image of the biblical prince and general, Jonathan, son of King Saul, who was a famous archer, the victor over the Philistines, and a great hero in Israelite legends even 400 years later in the 7th century BC.

PROFILE OF A VOLUNTEER FOR ISRAEL

Sanford Brown was born and raised in Cleveland, Ohio. His parents were from Austria and Hungary. He and Elayne (now deceased) had four children. Sanford and Eileen, who have been married for 22 years, have four grandchildren and one great-grandson.

It was while serving in the Navy that Sanford learned the skills of being an airplane mechanic.

He put these skills to use in the winter of 1949 when he answered an ad in one of Cleveland's daily papers asking for airplane mechanics who wanted to travel. The ad was placed in a number of local newspapers by the Palestine Purchasing Commission. The work would be located in a place called Tel Nof in the newly formed State of Israel, where former servicemen were needed to help build the nation's air force. Sanford was 22 years old at the time and, having a sense of adventure, headed to Israel to become a member of the brigade of foreign volunteers known as *Mahal*.

Because it was illegal for foreigners to come to Israel to join its armed forces, Sanford had to take a rather unorthodox route to get there: Iceland, Ireland, France and Switzerland. It was in Geneva where Sanford was able to acquire a visa from Israel's new Immigration Ministry. There he joined one other American volunteer and 21 other volunteers to head for Israel in a DC-3 transport plane. Bad weather caused the pilot to ditch the plane in the sea off the Libyan coast. Fortunately, no one was injured, but when they reached the shore, they literally ran into thirty-five armed Bedouin Arabs. They learned later that the Bedouin were being paid off by the British to aid stranded travelers. They were fed and given a place

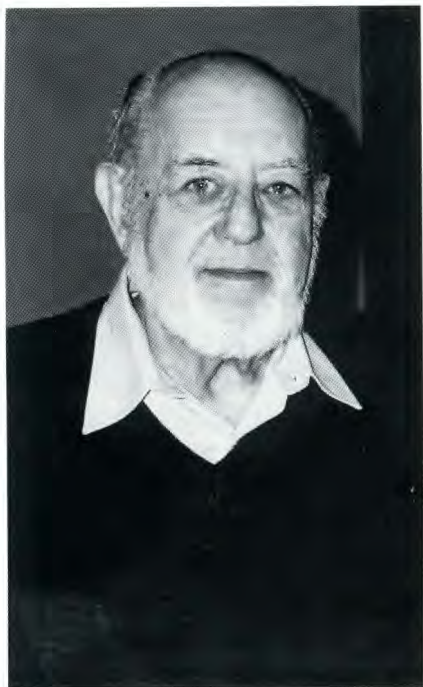


Sanford Brown, on his 1948 visa and today.

to sleep until the Royal Air Force could reach them the next day. Two days later, they boarded another plane for Lydda. When the group of volunteers finally arrived in Israel, Sanford was sent to Tel Nof, a location north of Rehovot, which was used during the Mandate by a British paratrooper unit. Immediately, he was put to work at an overhaul and repair depot, assembling a variety of planes that the Israelis had managed to acquire.

Sanford attended Cleveland College for only one year before he joined the Navy. He was stationed in Weeksville, North Carolina, Norman, Oklahoma and Norfolk, Virginia. During his working years, Sanford was a restaurant owner, a tavern owner, and a vending company owner. When Sanford finally retired, it was from the vending machine business.

Sanford began collecting in 1967. He had several different types of collections: Judaica, military insignia; and anything from Israel/the Holy Land. He was very active with the Israel Numismatic Society of Cleveland. The INSC had an active membership of 65 during its heyday. Members made and presented slide shows, produced monthly club bulletins and, held seminars in conjunction with the Detroit Coin Club. INSC was very proud to have as one of its members, Maurice Bragg, who had been a member of the Jewish Legion during WWI. (It was also from the INSC that AINA had one of its presidents, Stanley Yulish).



Written by Donna J. Sims, NLG

Jewish War and the Mystical Number Three

By Isadore Goldstein
Reprinted from the Celator

When researching a topic, we often encounter ancillary items of interest, and note them, with the intention of returning at some point to explore them further. Such was the case when I was reading Leo Kadman's *The Coins of the Jewish War* (Schocken, 1960). In his description of the design of these coins on page 94, Kadman made a curious remark, "It seems obvious..the number nine...on the coins is not accidental. It must have had unmistakable symbolic meaning.." Kadman's singling out the number "nine" for symbolic meaning is worthy of note, since just a few pages earlier on page 86, he found that the numbers six, nine and twelve are all represented on the coins of the Jewish War.

I believe that close examination of the coins of the Jewish War show that Kadman is mistaken. It is not the number "nine" that was most significant nor are the numbers six or twelve especially meaningful, but the fact that all these numbers are divisible by three. Hence it was the number "3" that was most symbolically imbued with meaning.

Kadman notes that the pomegranates on the reverse of the shekel have nine points (Fig. 1). In actuality, there are three stems, three pomegranates and each pomegranate has three points, thus emphasizing the number three. It is highlighted, first by the number of pomegranates and then by the details of each pomegranate. The strongest evidence for the symbolism of the number three on these coins, however, is the depiction of the *etrog* (citron) and the *lulav* (palm branch which was bound together with willow and myrtle branches. These plants, known collectively as the four species were presented and utilized in the Temple as two units - the citron and the bound branches. Indeed, their presentation is so depicted on the Bar Kochba tetradrachms (Fig. 2).

Fig. 1



The Jewish War coins, however show the four species coins in a totally unconventional manner. They are depicted in varying combinations, but *always* in units of three (Fig. 2). The eighth denomination shows one *lulav* and two *etrogim*. The half denomination, a larger coin with more room for the devices, display two *lulavim* and one *etrog*. On the mid sized quarter denomination, we only have room for two *lulavim*. Still, the engraver, insistent on sticking to the design of

Fig. 2



First Revolt - All groups of three



"three," placed the *etrog* on the obverse, once again giving us three groups. The fact that the four species were *never* actually brought to the Temple in these combinations cannot be overemphasized, because this proves that the method of their portrayal on the coins is an important element of the design.

The number "three" is meant to convey a message. So what did the number "three" signify? A search on Google for the "significance of the number three" brings up 11,200,000 results. Many of these results are interesting and focus on religious, humanistic or even scientific aspects of the number three. Notwithstanding the overall realm of possibilities, for us to understand why the number three was important to the Jewish revolutionaries, we must focus on the theological and socio-historic aspects of that time and place.

The number three denoted permanence and stability for the Jewish people. In order for something to endure, or to exist from a position of strength, it needed to be created utilizing a force of three. Let us look at the literature canonized in that period. Ecclesiastes 4:12 states "and a cord of three is not easily severed." Medieval commentators understood this as meaning that something fortified by three repetitions will endure. An obvious example of this is the Jewish nation itself, which originated from three patriarchs. Likewise, the Israelites were led in the wilderness by Moses, Aaron and Miriam. The world population, too, was said to have been generated by the three sons of Noah - Shem, Ham, and Japheth. When G-d wanted to establish a covenant with Abraham, he consecrated it with species of cattle in groups of three. Balaam tried to destroy the Israelites by attempting to curse them three times, while G-d forced him to bestow upon them a trilogy of blessings.

There are many other instances. For example, in the Pentateuch three annual festivals were established. Kabbalistically, the festivals were

meant to impart a spiritual infusion to last through the year. On a simpler level, the three festivals served as the time for the three yearly pilgrimages, to show one's loyalty to G-d and Temple. Either goal was established only by a force of three. In Genesis 29:34, Leah exclaimed, "this time my husband will become attached to me, for I have borne him three sons." On the other extreme, Delilah declared herself unloved after Samson mocked her three times. Elijah the prophet ordered that the altar be doused with water three times to ensure that it was totally irrigated, and the list goes on...

Indeed, the Mishna (codified circa 200 CE, quoting masters of the previous four centuries), Baba Batra 3 derives from scripture that an expectation for permanence can only be maintained once a pattern of three has been established. This concept is reiterated numerous times in the rabbinic literature of the Pharisees.

It is not surprising then, that we find in military matters the preeminence of the number three. Military heroes were classified in groups of three and acts of heroism were performed by groups of three (see Samuel II and Chronicles.) Gideon obtained military victory with three hundred soldiers divided into three battalions. Abimelech, too, divided his army into three units. Indeed, the Hebrew term for a military commander in the Bible "Shalish" aptly shares the same root as the word three, "Shalosh." And probably indicates that the typical division of the Israelite army was in three units. It might not even be far fetched to say that the three walls protecting Jerusalem gave the Judeans the confidence that their city was impenetrable. There were other instances of the usage of the number three at that time as well. The Jewish people themselves were classified as Priests, Levites or Israelites. The Temple courtyard was divided into three, as were the levels of sanctity in Israel. Three cities of refuge were set up on each side of the Jordan. The high priest had three sets of clothes, the decorations on the menorah were in groups of three, blessings and prayers were divided into three stanzas, and eventually came the requirement for three daily prayers. The Pharisees also divided scripture into three units, the Pentateuch, the Prophets and the Writings. Whether all these additional examples were an extension of this desire for permanence, or existed for some other reason, is hard to say, but the theological usage of the number three during that period to establish permanence through strength and stability is unmistakable. The message emphasized on the coins of the Jewish War against Rome was that we are here to stay and may have been a precursor to the notion of "trilogy" which reverberated in various contexts for millennia to come.

The Chief Rabbi of Denmark

Abraham Alexander Wolff was born at Darmstadt, in Germany on April 29, 1801. His first teacher was his father, Alexander Wolff, a merchant, who was well versed in the Talmud and who destined his son for a rabbinical career. At the age of six the boy astonished the scholars of Darmstadt by his knowledge of Hebrew. He continued his studies and at the same time attended the gymnasium of his native city. In 1817 he went to Mayence, and afterwards to Würzburg, where he was admitted to the the university. Three years after his graduation he was ordained rabbi, and in 1826 was appointed "Landesrabbiner" of the province of Oberhessen with a residence at Giessen. In 1828 he received a call from the community of Copenhagen. In 1829 Abraham Alexander Wolff who came from Germany and was well-educated in Jewish subjects and other fields, was appointed chief rabbi in Copenhagen.

During the next sixty years, he was able to reunite the divided Jewish society. His first task was to hasten the construction of a large synagogue that could unite the many small congregations which held separate services in various parts of the city since the fire of 1795 had destroyed the main synagogue.

Until Wolff's appearance, internal divisions had kept the Jewish community from working together. Wolff's impressive personality soon endeared him to his followers. He had a knack for bringing together both the broad orthodox mass and the leading prosperous and well educated families. The latter wanted contact with the non-Jewish world around them, even a degree of assimilation, but without giving up their Jewish faith and lifestyle.

By 1833, the new synagogue in Krystalgade was ready and with some minor liturgical reforms, among them the introduction of a sermon and choral singing, Wolff was able to make the service both more solemn and dignified. He also had influence outside Jewish circles where he was accorded great respect, thus contributing to an improvement of the community's relations with Danish society.

He is credited also with improving the relations between the Jews and the Christians of Denmark. In recognition of his services in the organization of the Royal Library of Copenhagen he was created a knight of the Order of Dannebrog (Oct. 6, 1854), and was also awarded the title of professor. During Wolff's long rabbinical career of sixty-five years he delivered about 5,000 sermons, of which over forty in German and about 300 in Danish have been published.

Despite Wolff's energetic efforts to protect and strengthen the ties among the Jewish community, there were a great number of defections throughout the nineteenth century. The Decree of 1814 had, in effect, given equal rights to Jews along with the rest of the population, which meant that Jews could play a larger role in public life. A great many social relationships developed between Christian and Jewish families and, when these resulted in marriage, the Jewish partner was usually baptized. In this way, many branches of leading Jewish families became Christian, creating divisions which caused great sorrow for those branches that remained Jewish.

On the other hand, the respect and regard which these frequently eminent "defectors" won for themselves led to greater Christian understanding of the Jewish community. The same can be said of the countless ties which arose from the mixed marriages between old Christian and Jewish stock whose descendants have mostly been proud of their Jewish ancestry. Despite all the problems, there was a large group which was able to cling to its Jewish background, participated in public life and gained great influence in the culture, politics and economics.

The medal was issued to commemorate Rabbi Wolff's 60th anniversary as Chief Rabbi of Denmark. He died at Copenhagen on Dec. 3, 1891



Cologne's Jewish History

There are indications that a Jewish community existed in Cologne long before Christianity had become dominant. The first official document, however, concerning the Jews of Cologne dates from the time of Constantine, who issued a decree (Dec. 11, 321) abolishing their privilege of exemption from onerous municipal offices. His successors, especially Theodosius II., did not content themselves with the withdrawal of old privileges, but curtailed the civic rights of the Jews. Happily for the Jews of Cologne, it fell, in 462, into the hands of the Franks and a long period of freedom and prosperity for the Jews of that city followed, though many attempts were made by the fanatical clergy to disturb the harmony and interrupt the friendship existing between the Jews and the Christians.

In 881 the Jewish community of Cologne ceased to exist, the city having been reduced to ashes by the Norman invaders. It was, however, soon rebuilt, and under the wise rule of the archbishops, which made the city a great industrial and commercial center. A prosperous and numerous Jewish community came into existence during the tenth century, accumulating material wealth and learning in an eminent degree.

As in the old city, the Jews occupied a special quarter, situated between the city hall and the Church of St. Laurentius, although they were allowed to reside wherever they chose. They had a synagogue and a Talmudical school, the origin of which is ascribed to Amram of Mayence. In 1010 a new and richly decorated synagogue was erected, and about the same time a hospital was built by a philanthropist named Eliakim ben Mordecai. The community was administered by a chief rabbi, officially called "*episcopus Judæorum*," who was elected annually. He was assisted by a council of twelve *dayyanim*, whose decisions had legal force. Disputes between Christians and Jews had to be decided by the Jewish council and in grave criminal cases, in which the Jewish council was incompetent to decide, a Jew could be convicted only on evidence corroborated by a Jewish witness.

The Jews were engaged in all branches of commerce, trading especially in wool, leather, fur, and jewelry. They were also allowed to hold public offices and many a Jew was entrusted by his Christian fellow citizens with the direction of public affairs. Thus, in the middle of the eleventh century, a Jew named Egeberth exercised the functions of burgomaster of the parish of St. Laurentius.

This golden period in the life of the Jews of Cologne was

terminated by the Crusades. On May 29, 1096, the Jews of Cologne were informed of the approach of the Crusaders. Being well aware that they could expect no mercy from the pilgrims, who delighted in the spilling of Jewish blood, they sought refuge in the houses of their Christian fellow citizens, who, touched with pity, did all they could to shield them. The following day the Crusaders, on entering the city, had to content themselves with pillaging the Jewish quarter, and tearing up and defiling the scrolls of the Law. Only two Jews, Mar Isaac and Rebekah, fell victims to their rage. Both had refused to escape, and willingly accepted martyrdom. Mar Isaac was dragged to a church, and, spitting on the crucifix held up before him, was there killed.

Meanwhile the situation of the refugees became untenable, and detection was feared at every moment. The archbishop, Hermann III., who himself sheltered many Jews in his palace, decided to send them secretly away, to be housed in the neighboring towns and villages of his diocese. For three weeks the unfortunate Jews remained safely in their new hiding-places, but were finally discovered, and shared the fate of their brethren in other towns. Many ended their lives in lakes and bogs, following the example of a pious man named Samuel ben Yehiel. Standing in the water, and pronouncing a blessing, he killed his son; and his assembled coreligionists, while intoning the "Shema" ("Hear, O Israel!") threw themselves into the Rhine. Various "*Memorbücher*" preserve the names of a great number of these martyrs, among whom were several proselytes. A prayer of commemoration is recited every year at Cologne on the Sabbath preceding Pentecost.

As soon as the horrors of the Crusade had ceased the community was reestablished by the remaining old settlers who had escaped massacre, and it was augmented by newcomers, who anticipated greater security at Cologne, as the Christian citizens of the city had shown themselves compassionate toward the Jews.

Scarcely had fifty years passed in relative tranquility when a new calamity overtook the community. The monk Rudolph arrived at Cologne (Aug. 1, 1146); and his anti-Jewish speeches soon bore fruit. Meanwhile pilgrims for the Second Crusade commenced to gather; and a renewal of the scenes of 1096 was to be apprehended. In their distress the Jews addressed themselves to Archbishop Arnold, who gave them the castle of Valkenburg and permission to defend themselves with arms. As long as they remained in this place of refuge they were safe, but as soon as they ventured forth the pilgrims, who lay in ambush, dragged them away to be baptized, torturing and killing those that resisted. In commemoration of

their sufferings during the Second Crusade, the community of Cologne made the twenty-third of Nisan a fast-day.

After the departure of Rudolph the Jews of Cologne reoccupied their dwellings, and those who had under compulsion nominally embraced Christianity resumed their status and places as Jews. But other disastrous effects of the Crusades soon followed. Besides the great loss of life sustained by many communities, the traffic between Europe and the East, hitherto almost wholly controlled by Jewish merchants, passed rapidly into the hands of Christian competitors, and Jews were soon forbidden to engage in any commercial pursuit. Nor were they able to practice handicrafts, owing to the development of the guilds, which excluded Jews from membership. The only means of livelihood left to them, that of money-lending, entailed the ill will of the inhabitants. Thus the characteristic features of the history of the Jews of Cologne from the Second Crusade to their banishment were, as everywhere else, perpetual renewals of privileges—dearly paid for and almost immediately revoked—and periodical outbursts of persecution on the part of the populace.

Under Archbishop Reinald (1157-67) the Jews of Cologne were regarded as "*servi cameræ*," under the protection of the emperor and the so-called protection, as it was elsewhere, was here an excuse for extortion. At the beginning of the twelfth century the archbishops of Cologne acquired temporal power over the diocese; and the protection of the Jews—in other words, the levying of taxes—was transferred by the emperor to the prelates. The Jews had now to pay, on the Feast of St. Martin, 10 marks and 6 pounds of pepper. But the archbishops understood how to extract additional taxes. Thus, the false accusation that a rich Jewish merchant and a rabbi, called Abrahams, had tendered to a saleswoman base coin in payment for their purchases, compelled the community, in order to save their lives, to pay to Archbishop Philip von Heinsberg 180 marks. Philip, however, carried extortion so far that he was subsequently called to account by the emperor Frederick Barbarossa.

In 1349 the sweeping accusation that the Jews had caused the Black Death by poisoning the wells and the rivers, stirred the ever-ready populace to violence. The municipality, be it said to its honor, did all in its power to prevent the impending catastrophe, assuring the inhabitants that the plague was a punishment from God. It even encouraged the municipality of Strasburg, in a letter addressed to the burgomaster of that city, to stand by the Jews

But all these exhortations were of no avail: the executioners would

not let slip their prey. Seeing that escape was hopeless, the elders of the community, in a council held on the eve of St. Bartholomew's Day, decided that, in case of an attack, instead of being dragged to church for compulsory baptism, they would set fire to their houses and die with their wives and children in the flames. They had not long to wait. On St. Bartholomew's Day (Aug. 24, 1349) the Jewish quarter was attacked; fire broke out simultaneously in different parts of it, and the whole community perished. It remained only for the authorities to dispose of the spoils; an agreement was made, in 1350, between the archbishop and the municipality by which the former secured the possessions of the victims.

For more than twenty years there were no Jews in Cologne. The first new settlers were one Schaaf and his son-in-law, who had to pay 1,000 gulden for admission to the city. It was agreed that each family admitted should pay 100 gulden for protection. Fourteen families settled in the year 1372, paying together 2,000 gulden for admission and 1,150 gulden annually for protection. In 1372 Archbishop Frederick III., in return for a yearly payment of 70 marks, granted privileges similar to those of his predecessors. The old cemetery near Severinsgate was restored to the community; and on St. Thomas' Day, in the following year, the municipality issued a letter of protection, in which it acknowledged the benefits derived from the Jews.

Finally in 1798, when Cologne became a part of the French republic, its gates opened to Jews. In 1798 Joseph Isaac Stern of Mühlheim and his family, availing themselves of the declaration of the new government that each one was responsible to his own conscience for his religious belief, settled in Cologne as French citizens. Four years later seventeen other families, including that of Solomon Oppenheim, selected Cologne for their abode. A community was then formed and the statutes were drafted; but it increased very slowly, especially when Cologne in 1815 was annexed to Prussia. At that time there were only thirty families; and this number increased but little in the following twenty years.

With the emancipation of the Jews in Germany the community increased, and in 1854 Dr. Israel Schwarz was nominated rabbi. In 1861 a beautiful synagogue, erected in the Glockengasse at the expense of Abraham von Oppenheim, was consecrated. (see illustrated medal at end of article). In 1876 the seminary for teachers, which had been founded at Düsseldorf in 1867, was transferred to Cologne and placed under the direction of Dr. Plato, rabbi of the Orthodox congregation

During World War II, Cologne was a Military Area Command Headquarters (*Militärische Bereich Befehl Hauptsitze*) for Military

District (*Wehrkreis*) VI in Münster. In World War II, Cologne endured exactly 262 air raids which caused approximately 20,000 civilian casualties and almost completely wiped out the center of the city. During the night of 31 May 1942, Cologne was the site of "Operation Millennium", the first 1,000 bomber raid by the Royal Air Force in World War II. 1,046 heavy bombers attacked their target with 1,455 tons of explosive. This raid lasted about 75 minutes, destroyed 600 acres of built-up area, killed 486 civilians and made 59,000 people homeless. By the end of the war, the population of Cologne was reduced by 95%. This loss was mainly caused by a massive evacuation of the people to more rural areas. The same happened in many other German cities in the last two years of war. At the end of 1945, the population had already risen to about 500,000 again.

By that time, essentially all of Cologne's pre-war Jewish population of 20,000 had been deported or killed. The six synagogues of the city were destroyed. The only rebuilt synagogue on Roonstraße was the site of a historic visit in 2005 by the German-born Pope Benedict XVI, only the second Pope to ever visit a synagogue.



**Medal commemorating the dedication of the
Synagogue Adas Cologne, 1861**

Artist: Jacques Wiener (J. WIENER F.)

Bronze, 60 mm

Obverse: facade of the synagogue.

German inscription:

SYNAGOGUE ZU COELN EINGEWEIFHT AM 29
AUGUST 1861/ E.F. ZWIRNER ARCHIT

*Synagogue of Cologne dedicated on the 29th of
August, 1861. E.F. Zwirner, Architect].*



Reverse: interior of the synagogue.

Hebrew inscription:

ויבן אברהם אפפענהיים את בית ה' לקהל
עדת קלוניא ויחנכו אותו כ"ג אלול
ה'תר"כ"א לבע" זכרה לו אלקים לטובה

*And Abraham Oppenheim built God's house
for the Congregation Adas Cologne. And they
consecrated it 23 Elul 5621. ... May God
remember him for good.*

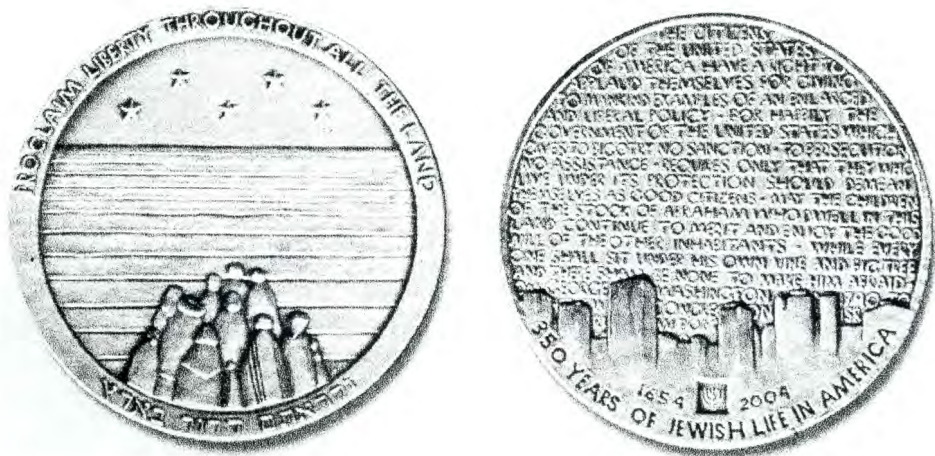
Historic Medal Dies Contributed to Hebraic Section of the Library of Congress

The exhibit "From Haven to Home: 350 Years of Jewish Life in America (1654-2004)" featured more than two hundred treasures of American Judaica from the collections of the Library of Congress, augmented by a selection of important loans from other cooperating cultural institutions. It was shown in Washington DC, Cincinnati, New York, and Los Angeles between September 2004 and February 2006, and now can be viewed at www.loc.gov/exhibits/haventohome

At the very end of the exhibit three medals were shown. The first marked the 250th anniversary of Jewish settlement in America, one of which was presented to President Theodore Roosevelt "in recognition of his humane endeavors on behalf of the Jews oppressed in other lands." The medal commemorating the 300th anniversary bore the inscription: "Man's Opportunities and Responsibilities Under Freedom." On the obverse of the new medal celebrating the 350th anniversary is an extended excerpt from George Washington's reply to Newport's Hebrew Congregation: "May the Children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants; while every one shall sit under his own vine and fig tree, and there shall be none to make him afraid."

In 2004, the 350th anniversary medal was presented to the Hebraic Section of the Library of Congress by Mel Wacks, who was head of the committee that coordinated the medal – from choosing the original designs by Dana Krinsky to production by the Highland Mint. In March 2009, Wacks also presented the original dies to Peggy Pearlstein, Ph.D., Head of the Hebraic Section. Thus no additional medals can ever be struck, making the final mintage of this historic medal "a total of one thousand bronze, ninety-four silver, and sixty-two gold-plated silver medals, of which the majority were distributed to officials, dignitaries, and institutions, as with previous commemorations, primarily by the Celebrate 350 Committee and the American Jewish Historical Society. In fact, a golden medal was the public gift of the Celebrate 350 Committee to President George W. Bush on the occasion of his attendance at the 350th Anniversary National Dinner on September 14, 2005, in Washington, DC," as reported by Dr. Ira Rezak, another member of the 350th Anniversary Medal Committee.

Mel Wacks indicated that "It would be nice if these dies would be shown in 2054 for the 400th anniversary of the first Jewish settlement in America, and in subsequent 50-year celebrations. In any case, they are now a part of American history." For further information about the medals commemorating 350 Years of Jewish Life in America, contact Mel Wacks at directorjahf@yahoo.com or (818) 225-1348.



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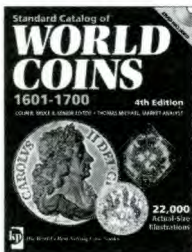
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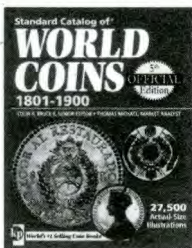
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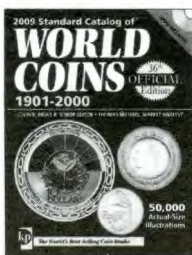
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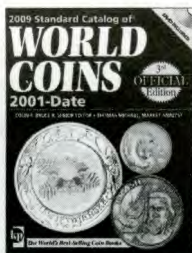
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Birds of Israel - The Hoopoe National Bird

Commemorative Coin in honor of the 61st Anniversary of
the State of Israel



Issued by the Bank of Israel, Israel is a paradise for birds and ornithologists all year long. Situated in a unique geographic location, at the junction of three continents, between the Syrian-African Rift and the shores of the Mediterranean Sea, Israel offers a rare combination of conditions for migrating birds. The Hoopoe ("duchifatt" in Hebrew, literally meaning adorned "with a crown on its head", was chosen as Israel's National Bird, following a nationwide survey, conducted during Israel's 60th Anniversary celebrations. Among the numerous references in Jewish Scriptures, the Hoopoe is cited as a sign of wisdom: "... the stork, and the heron, after its kind, and the hoopoe ..." (Leviticus 11:19). In Aramaic, the name means "two beaks", as when the crown on its head is closed, the Hoopoe appears to have two beaks, one in the front and one in the back. Along with the winning bird, the two runner-ups, the Warbler and the Finch, also appear on the coin. Coin Design: Igal Gabay

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